

Keith Parks asks to delay his retirement

By Robert Dilday
Religious Herald

RICHMOND, Va. (ABP)—In a surprise appeal to delay his retirement, Foreign Mission Board President Keith Parks told trustees his continued leadership is necessary to help Southern Baptists reach Bold Mission Thrust goals.

Parks, who will turn 64 in October, said a recent "spiritual pilgrimage to the mountains" left him with a renewed sense of urgency for global evangelism in the 1990s.

He challenged trustees to accelerate worldwide evangelistic efforts during this decade and allow him to provide leadership through 1995. Any change in FMB leadership before that time would "jeopardize" those efforts, he warned.

Parks presented a series of initiatives that could set the framework for the final decade of Bold Mission Thrust, Southern Baptists' effort to share the gospel with every person on earth by A.D. 2000.

By stressing his desire to remain president until most elements of the initiative are in place, Parks brought private speculations about his retirement into the public arena.

Some FMB trustees have said privately that Parks, who has been an occasional target of criticism during the denomination's controversy, should retire next year at age 65.

Parks said his missions initiative comes at a "critical point" in Southern Baptist life, when the denomination must either "surge ahead or level off and lose momentum."

Recent analyses indicate Southern Baptists must intensify efforts in the next few years to achieve Bold Mission Thrust goals, which were set in 1976.

Some of these goals have been met or will be soon, Parks told trustees:

- The FMB has exceeded its target of 10,000 volunteers.
- The 121 countries to which mission workers are assigned is close to the goal of 125.
- The current mission force of 3,899 is not far from the 5,000 the board hopes to achieve.

Other goals have not been met, however, including increases in the number of Baptist churches and church members overseas.

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Church is people more than steeples

By Mark Wingfield
News Director

For years, Baptist children have learned to lock their hands together with index fingers pointing upward and quote the simple verse, "Here's the church, here's the steeple, open the door and see all the people."

It isn't that simple anymore.

The New Testament model of a church, modern Christian leaders contend, has nothing to do with buildings and steeples but everything to do with the gathering of people.

Across America, Christians are facing the reality of this change in attitude. Kentucky Baptists—known to by many by their trademark brick buildings with white steeples—now have congregations meeting in apartments, storefronts, homes, school buildings and a post office.

"The No. 1 problem in Southern Baptist life is that our people don't understand what a church really is," says Southern Baptist Sunday School Board consultant D.G. McCoury.

"They think church is something you go to, just like you go to a play or a movie or a ball game.

"The church is not a place to go. It's not buildings. It's not programs. It's the people—the people of God."

The church has been identified with buildings since the Middle Ages, notes Vernon Cole, director of church growth and administration for the Kentucky Baptist Convention. But in the New Testament era, the church was identified with a group of people who met in a certain locale, he says. Thus, the Bible talks about the church at Corinth and the church at Ephesus.

"The overall view of the Bible is an emphasis on visible expression and designated places of worship, but we can become

building-centered and lose our vitality," says Darrell Robinson, vice president for evangelism with the Southern Baptist Home Mission Board.

In Kentucky, for Baptists to reach the unchurched with the gospel, "church is going to have to take place in more than traditional buildings," says Ken Forman, of the KBC's direct missions staff. "We have to go where the people are."

The prevalence of multi-housing units such as apartments will mandate new approaches, Forman contends. Research has shown that apartment-dwellers are far less likely to attend traditional churches than homeowners. However, congregations meeting in apartment complexes have successfully addressed this problem in many cities.

Yet in some Baptist associations, churches are not recognized until they purchase

until it's incorporated. For a Baptist, that's not an adequate view."

The standard Southern Baptist definition of a church is "a group of baptized believers carrying on the Lord's work in a particular location," notes Charles Chaney, HMB vice president for extension.

"That has nothing at all to do with having a building or a certain program," he says.

In researching churches of the late 1800s, Chaney discovered many Baptist churches did not have permanent buildings, but most strongly aspired to have them. The mindset that every church must have its own building gained impetus after World War II, he believes.

"As we developed programs, we moved to a more Roman Catholic position of needing cathedrals. It's not necessary to have a building, but our complex program is built on the assumption that every church will have its own building with access all the time."

Today, churches "need to have an alternative approach to Bible study, discipleship training and whatever those functions are a church ought to do. We need to recognize that many churches in the future may not ever have a facility," Chaney says.

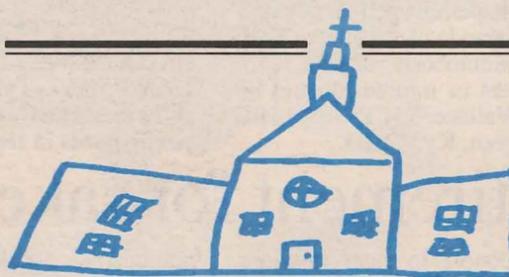
The move toward non-traditional build-

ings has begun to surface in Kentucky, although not to the extent found in more populous states such as Texas, California and Florida.

Lighthouse Baptist Mission in Somerset meets in a post office building. Interim pastor Lloyd Senters says that hasn't hindered the 2-year-old congregation from fulfilling its mission.

In the past four weeks, the mission has added 20 members by baptism or letter. "It's been a constant revival," Senters reports.

continued on page 6, "Church is ..."



WHAT IS A CHURCH

See pages 6 and 7 for more in this series:

- Where must a church meet?
- What traditions must a church observe?
- What programs must a church have?
- What must a church call itself?

property or build a building. The confusion is especially prevalent among ethnic churches and innovative churches, which may remain in a perpetual "mission" status even though members consider their congregations churches.

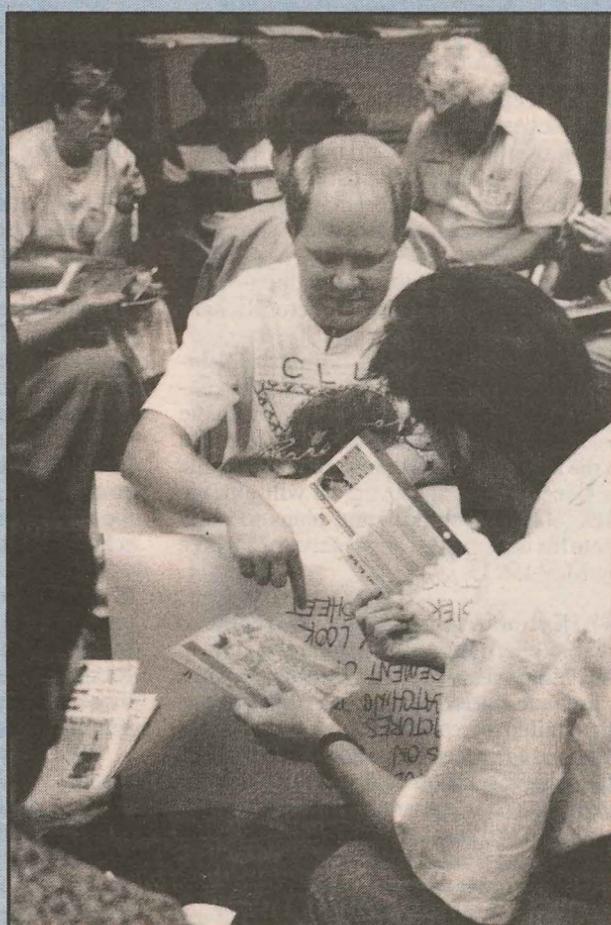
Distinctions between chapels, missions and churches have arisen primarily in compliance with secular models, asserts Rodney Webb, director of the HMB's language church starting department.

"We have allowed government to structure our concept that a church is not a church

Kentuckians get a look at new literature

Kentucky Baptists attending Sunday school leadership training events this month are getting a glimpse of new Breakthrough literature produced by the Southern Baptist Sunday School Board. Here, participants in the conference at Cedarvale Assembly look over new youth materials while making a list of the changes they like.

Attendance at this year's leadership training is running about 50 percent ahead of last year. More than 1,500 people are expected to attend the seven conferences scheduled across the state. Churches will begin using the new literature in October.



Risk danger for gospel at home, O'Brien suggests

GLORIETA, N.M. (BP)—Missionaries shouldn't be the only ones who encounter danger and opposition for the cause of Christ, the executive director of Woman's Missionary Union said.

Christians everywhere should at least take some "baby steps" toward risking opposition, danger or persecution for Christ, Dellanna O'Brien said at Glorieta Baptist Conference Center.

"Difficult areas are not only found in designated missions spots around the world," O'Brien said. "Perhaps the most difficult place you can serve is just outside your door."

But Christians often appear unwilling to enter such "danger zones" for the cause of Christ, O'Brien said. "Have we lounged so long on beds of ease that risking involvement with the unlovely, the angry, the hostile is unthinkable?"

"Are (missionaries) the only few select saints God has called out specifically to encounter danger or difficulty? Is there a higher echelon of extraordinary children of God whose ministry is earmarked for hardship?" she asked.

All Christians can experience the same joy career missionaries have found as they serve in difficult areas, O'Brien said.

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Camp Joy celebrates 50 years of happy campers

By Betty Anderson
State Correspondent

BROWNSVILLE—The 50th anniversary of Camp Joy in Edmonson County produced joyous remembrances of the camp's founders and former campers.

About 50 people gathered for the celebration in late July.

Camp Joy's roots go back to 1941, when the Southern Region Woman's Mission Union began holding camps for young people. Camping at the permanent site began in 1952. An additional 26 acres of hiking trails and caves were purchased in 1975.

Guests relived memories during the anniversary retreat. The opening service evolved into two hours of testimonials.

Participants in the program included Harold Barnes, director of Cedarmore Assembly; Lena Wells and members of the T.H. Demumbrum family, who helped found the camp; Truman Demumbrum of Louisville; Harold and Clara Matthews, missionaries to the Philippines; Jim Allen, a former associate in the Brotherhood department of the Kentucky Baptist Convention; Anna Mary Byrdwell, Kentucky WMU; Laughrie

Tucker, Clarksville, Tenn.; Punkin Webb-Arnett, Madisonville; Ed Norman, Bowling Green; Ronnie Wallace of Bowling Green, camp manager from 1973-78; and brothers Richard and Roger Oldham, long-time supporters of the camp.

Emotional appeals for support were given by Pat McCubbin of Bowling Green and current camp board chairman Claud Johnson of Franklin. McCubbin, who leads GA weeks at the camp, said Camp Joy is important because the many girls would not be able to attend camp outside their region.

This year, about 600 people were expected to attend summer camps at Camp Joy.

Eleven associations sponsor Camp Joy: Allen, Bethel, Edmonson, Freedom, Gasper River, Liberty, Logan, Lynn, Monroe, Simpson and Warren.

Camp Joy's supporters are seeking historical records and future support for the camp. Camp manager Don Jones needs 15 pews for Wells Chapel, an open-air tabernacle, and for the veranda of Breedlove Hall. Camp Joy's phone number is 502-597-3213.

Historical notes or minutes should be sent to Ronnie Wallace, 731 Pleasant Hill Rd., Bowling Green, Ky. 42103.



CAMP JOY—Tyler Sutherland Maxwell and Randall Erskine test their balance beam skills near the Camp Joy swimming pool. The two boys and their families were among participants in the camp's 50th anniversary. (Photo by Betty Anderson)

Parks asks to delay retirement for sake of Bold Mission Thrust

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"It is clear that some of the expectations the Lord has for us will not be reached unless we intensify our efforts in the next two to three years," Parks said. "I believe God is calling us to move rapidly ahead."

In order to do that, Parks called for:

- At least 10,000 college students to begin cultural and language studies no later than 1995 as preparation for spending 1999 in evangelism around the world.

- At least 5,000 retired Baptist laypeople and church staff members to spend 1999 in world evangelism.

- Assistance to seminaries, universities and state conventions in preparing these volunteers for cross-cultural communication.

- Massive evangelistic training during 1997-98 to prepare for an end-of-the-decade witnessing thrust.

- Local associations to pray for at least

one additional couple to enter missions service and to provide some funding for support.

- Regional meetings to find improved ways to reach people with the gospel.

- A worldwide consultation in 1995 to coordinate plans for extensive worldwide evangelistic efforts in the final year of the decade.

- A determination of which countries, beyond those to which missionaries are already assigned, should have a Southern Baptist witness in the 21st century.

- Cooperation with other evangelical Christians to target every major people group with the gospel by A.D. 2000.

- Every Southern Baptist church to pray regularly for missionaries and world evangelization.

"We must not lose momentum or change our basic direction or philosophy at this crucial point. I believe change in the present

administrative leadership before 1995 would jeopardize most of what I see in this vision. After that, a transition could be made without hindering what we have prayed and worked so long to accomplish," Parks said.

After Parks' address, board chairman William Hancock, pastor of Highview Baptist Church in Louisville, urged trustees to exercise "spiritual discernment" as they reflected on Parks' words and avoid "human speculation."

"It's vitally important we know the will of God, his timing and his leadership," Hancock added before calling the board to an extended period of prayer. "There will be opportunity for these visions to be placed in the appropriate arena, to discuss all matters related to this vision."

Most trustees appeared enthusiastic about renewed missions emphases but were surprised by Parks' reference to his tenure and reluctant to say much about it.

"I was inspired by Dr. Parks' comments," said Paula Hemphill of Virginia Beach, Va. "The 10 items he listed are the 10 things we need to do as Southern Baptists."

"I definitely believe this (vision) is from God to Dr. Parks," she added. "He needs to help us make the transition in this just as he did in the non-residential missionary program."

Paige Patterson, a Dallas educator speculated by some to be a possible successor to Parks, said: "I want to think about (Parks' tenure) a little bit. My personal opinion doesn't really matter much. What does matter is that we all discern the will of God."

Business during the August trustee meeting was abbreviated as board members participated in a series of dialogue sessions with staff. Trustees appointed and reappointed 42 mission workers, bringing the total Southern Baptist foreign mission force to 3,899 people in 121 countries.

Kentuckians serve on summer staffs at Glorieta, Ridgecrest

around the sbc

Twenty Kentuckians are among nearly 500 summer staffers at Glorieta and Ridgecrest Baptist conference centers this year.

Kentuckians working at Glorieta, N.M., are Laura Bevins, Morehead; Chris Gray, Franklin; Connie Piercy, Monticello; and Paul Jones, Leslie Puckett and Mica Togami, Louisville.

Those working at Ridgecrest, N.C., are Alice Arnett, Kay Dreyer, Tyren Singleton and Philip Arnold, Louisville; Laura Bondurant, Fulton; Dee Dee Dean, Franklin; Stacy Foster, Richmond; Chris and John Jackson, Whitley City; Brenda Justice, Pikeville; Tammy Kindrick, Greenville; Anee McAdams, Brandenburg; Donna Phelps, Bardstown; Paula Worden, London.

■ **Vestal returns to Texas.** Daniel Vestal, pastor of Dunwoody Baptist Church in Atlanta and a leader in establishing the new Cooperative Baptist Fellowship, has been called as pastor of Tallowood Baptist Church in Houston. Vestal, a native Texan, will begin serving the 5,500-member church Sept. 16. Prior to serving at Dunwoody, Vestal was pastor of First Baptist Church in Midland, Texas.

■ **CLC replacement named.** Two weeks after Robert Parham announced his resignation from the SBC Christian Life Commission to lead a new Baptist ethics agency, the CLC director has nominated one of the agency's trustees as his successor. Carl Benjamin Mitchell, 36, will be nominated for the position of director of biomedical and life issues, Executive Director Richard Land said.

Mitchell's job responsibilities will include biomedical ethics, hunger, drug concerns and race relations. He will complete his Ph.D. course work in biomedical ethics at the University of Tennessee in Knoxville in December. If approved, he will join the CLC staff in February and plans to complete his dissertation and receive his degree by May 1993.

■ **MKs unhurt by grenade.** Two children of a Southern Baptist missionary couple in the Philippines escaped injury Aug. 10 when a grenade hurled onto a stage in front of them failed to explode. The 10-year-old son watched as a second grenade landed behind the stage backdrop and a young woman went toward it, apparently to pick it up. It exploded, killing her and another woman and injuring about 40 others.

"It was obvious that if both grenades had exploded, there would have been major damage or death, because our children were

right there close," said the missionary father, who asked that his family not be identified. "We see the hand of the Lord in it."

■ **Lolley endorses Richmond seminary.** Randall Lolley, former president of Southeastern Baptist Theological Seminary in Wake Forest, N.C., has written Southeastern alumni encouraging their support for the Baptist Theological Seminary at Richmond. Some Southeastern graduates are among 271 individuals who have become honorary alumni of the new seminary affiliated with the Baptist Alliance.

Lolley's letter said Southeastern "now embraces an alien vision." In commending the new seminary, he wrote, "We need a school, and they need alumni."

■ **Confessional statement revealed.** A confessional statement recently formulated by the Baptist Theological Seminary at Richmond is significantly different from those adopted by the six Southern Baptist seminaries, said President Thomas Graves.

"We want to say who we are in a non-creedal way," he said. The seminary's faculty has developed a "covenant" to which they will each attach "personal confessions of faith" describing their understanding of the Christian faith. Future faculty members will "affirm the covenant" and then "announce their own understanding of the faith"

by adding their own testimonies.

■ **Prayer urged for New York crusade.** Southern Baptist Convention President Morris Chapman and five former SBC presidents have urged churches to set aside time for specific prayer for evangelist Billy Graham's outdoor rally in New York City's Central Park Sept. 22. Graham, a Southern Baptist, will speak at 4 p.m. in the Great Lawn area of Central Park.

Chapman said one of every 10 Americans lives in the metropolitan New York City area and a "large scale evangelistic campaign in this cultural, educational, entertainment, transportation and financial hub would have great impact not only on millions in (New York), but also in far-reaching ways across America."

■ **Specialists needed in Soviet republic.** Cooperative Services International, an arm of the Southern Baptist Foreign Mission Board, is seeking specialists to teach, lecture and lead seminars on marketing, management, finance, economics and computer science in the Soviet republic of Kazakhstan. CSI has promised to supply four to six business specialists for short-term teaching visits this fall and three or four more by early next year for assignments of at least 12 months. For information, contact CSI, P.O. Box 6841, Richmond, Va. 23230. (BP, ABP)

Crescent Hill catches vision for new adventure

By Lawanda Smith
State Correspondent

LOUISVILLE—Members of Crescent Hill Baptist Church have begun running with a suggestion pastor Stephen Shoemaker literally threw at them seven months ago.

One Sunday morning in January, Shoemaker delivered a sermon and a football to his congregation. Drawing from recent psychology studies, he suggested that transcendents are those people, especially children, who will overcome obstacles—even abuse—if someone helps them.

"We, the church, have a crucial role in helping people become transcendents," Shoemaker challenged.

"We could have a 'School of Transcenders' every afternoon, give free music lessons and tutoring and coaching to kids who could not afford it otherwise."

Then he tossed the football into the balcony. "This football is my sermon," he concluded. "Who wants to catch it?"

Transcenders Mission Action Group, or T-MAG, was born that day, as people immediately began volunteering, said Carol Gravatte, one of the first volunteers and now the leader of T-MAG.

"We weren't really sure what direction to take," noted Sue Enoch, children's minister at Crescent Hill. "There was no pilot or prototype, nothing to follow. We just said, 'Here are people; here are needs. How do we meet these needs?'"

After months of planning, the volunteers set two goals: a 12-step, self-aware-

ness spiritual journey workshop for adults and an adventure week for children.

T-MAG asked members and friends of Crescent Hill to share gifts, talents and

skills with 'transcending' young people for the first adventure week Aug. 5-9. More than 50 people came forward, some volunteering the day they joined the church.



SINGING FUN—Louie Bailey, music minister at Crescent Hill Baptist Church, leads children in a musical activity during adventure week. (Photo by Tony Aja)

The 46 children participating in adventure week were referred by church members, United Crescent Hill Ministries and counselors and teachers at area schools.

About 20 adults served as staff for the week, including 79-year-old Laura Lunsford, who taught piano.

Students experienced music, creative art, reading and non-competitive sports. Tours were arranged to places like the Louisville Zoo. Youth went rappelling at Jefferson Hospital's rappelling course.

On the last day, all staff and students participated in a celebration. Every student received a T-shirt and a certificate recognizing his or her gifts.

By all accounts, members of Crescent Hill scored a symbolic touchdown with the ball Shoemaker threw into the balcony. Coming to the church Tuesday morning, one student grinned, "I just went to piano yesterday, and I can tell you all the notes already."

This fall, T-MAG hopes to match students with volunteers for one-on-one assistance.

"We don't know exactly what shape the program will take," Enoch said.

"We may meet at the church during the week after school for field trips or tutoring. We may have a telephone homework hotline.

"We are just saying, 'We have had the grace of God given to us, and we will give it to someone else. If you have a need, bring it to us, and we'll find someone to meet that need.'"

It's still in the mail: Phony O' Hair petition diverts energies

By Mark Wingfield
News Director

If American Christians shared their faith with unbelievers as persistently as they mail a false petition to Washington, D.C., 6 million people might have embraced the faith in the past 16 years.

That's the length of time Christians coast-to-coast—including a large number of Southern Baptists—vainly have been mailing photocopied protests to the Federal Communications Commission concerning "R.H. 2493."

The protests are the result of a chain letter that has circulated in the United States since 1975, claiming outspoken athe-

ist Madalyn Murray O' Hair wants to stop all religious broadcasting.

The rumor that will not die has been refuted in scores of Christian publications and many secular newspapers. Los Angeles Times religion writer John Dart wrote last year that the FCC has received 23.5 million pieces of mail on the subject. The phony petition generates 83,000 letters a month, Dart wrote.

Based on those figures, the FCC has now received more than 24 million well-intended but unnecessary petitions from Christians.

By comparison, research indicates that for every four presentations of the gospel to an unbeliever, one person will make a com-

mitment to Jesus Christ. That means if those 24 million petitions to the FCC had been petitions to unbelievers to hear the gospel, 6 million people might have become Christians as a result.

Despite repeated admonitions to ignore the phony circular, Christians have continued to photocopy and mail it with evangelistic fervor.

The FCC discounted the circular when it first appeared in 1975.

Contrary to what the mailings claim, O' Hair never filed a petition with the FCC to remove religious broadcasting, FCC officials said.

"The commission cannot direct any broadcaster to present, or refrain from pre-

senting, announcements or programs on religion," an FCC flier on the problem states. "Broadcasters—not the FCC or any other government agency—are responsible for selecting the programming that is aired by their stations."

The phony protest letter—which asks recipients to send photocopies to 10 friends and relatives—has most recently resurfaced around Oldham County.

One flaw in this version should be readily apparent. It says O' Hair "eliminated the use of Bible reading and prayer from all public schools 15 years ago." O' Hair contributed to the U.S. Supreme Court decision banning devotional Bible reading in schools in 1963—28 years ago.

Church reads 10,400 Bible chapters

By Mark Wingfield
News Director

SHEPHERDSVILLE—Members of Cedar Grove Baptist Church let their fingers do the walking through the Bible last month, resulting in at least one man walking the aisle to profess faith in Jesus Christ.

Earlier in the summer, pastor Greg Burton challenged members collectively to read 10,000 chapters of the Bible in the month of July. He promised to award Bibles to the person in each of four age groups who read the most.

By month's end, members reported reading 10,400 chapters—the equivalent of reading the entire Bible nine and a half times. The Bible has 1,089 chapters.

On average, participants each read 40 chapters per week, Burton said, although some got in the habit of reading up to 200 chapters per week.

Every Sunday night, the church clerk came prepared with a pencil and calculator for the report time. A thermometer chart illustrated progress toward the goal.

"Our people really had a wonderful time with it," the pastor said. "They came alive in reading the Scripture.

"The Psalms brought so much joy and comfort to them. I've heard several people comment on how the life of Christ and the disciples came alive as they read through the gospels beginning to end and through Acts."

The project "spurred a great desire to spend more time in God's word," Burton said. It also increased Sunday night attendance by 20 percent.

"One fellow who had never come forward in church and shared a profession of faith—and our congregation had been praying for for ages—took up the challenge," Burton reported. "He read 1,209 chapters.

"On the last Sunday night, this man stepped forward during the invitation. He said he had already accepted Christ but never made it public. After spending so much time in the word, he said he was convicted."

Members recognized for reading the most chapters were Junior Deacon in the adult division, 1,209 chapters; Holly Skidmore in the youth division, 562; Adam Burton in the children's division, 142; and 5-year-old Malinda Thomason in the preschool division, 53.



Fan fair Ella Mae Young of the Kentucky Baptist Convention's communications office hands out paper fans during Baptist Day at the Kentucky State Fair Aug. 15. Representatives from Kentucky Baptist Homes for Children, Baptist Hospitals Inc., KBC family ministry and KBC Christian education were on hand throughout the day. KBC promotions specialist Denise Withers estimates volunteers gave away nearly 7,000 fans printed with the words "I'm a Kentucky Baptist Fan."

Re-examine your image of church

editorial

Marv Knox

"Church" conjures up all kinds of images.

A group of people. A building with a steeple. Meetings, almost all day Sunday and on Wednesday night. Missions, worship, music, Bible study. All God's people who claim Jesus as their Lord.

You have your own mental projector loaded with images of what church means to you. This week's Western Recorder intends to get you to turn the light on behind those "church" pictures and examine them again, alongside images provided by people who have thought long and hard about what being and doing church means. News Director Mark Wingfield took the lead in preparing a half-dozen stories about church on pages 1, 6 and 7. We hope you'll read them carefully and prayerfully.

That's because how we function as local churches is vital to how we achieve Christ's mission here on earth. From the Book of Acts on, the Bible focuses on how the early Christians did church. They probably weren't as conscious of church structures and functions—certainly not buildings and steeples—as we are. But they had a three-dimensional vision of how "the Bride of Christ" was to continue Jesus' ministry in the real world around them.

Since that time, unfortunately, Christians have been inclined to cast their images of church into stone, unchanging

forever. Baptists weren't the first culprits, either. Reformers lost their lives attempting to re-cast the church in an image which, they felt, more appropriately pictured the gospel for their day. Not too long after that, the successful reformers persecuted Baptists for trying to rearrange the parts of their picture of what church should be like. Since then, change has been less bloody but still traumatic.

In fact, most of us cling to our treasured images of what church should be like. Never mind that the objects in the picture have been moved a hundred times; this is what church looks like to us.

And for some churches in some communities, that's exactly right. The agrarian lifestyles of great-grandparents haven't been altered much in parts of Kentucky. Church the way they did it still works. People still faithfully maintain the traditions, which now speak to new generations.

In other places, that's not the case. Busy and/or apathetic people zip right by steeples, feeling red-brick buildings have nothing to offer. These people need the gospel, too, and we've got to think of ways to present it to them, in an image that makes sense to them.

That might mean starting a Sunday school on a week-night for shift workers who toil on Sunday mornings. It may mean starting a mission in a shopping mall or sponsoring a young congregation whose style of worship makes little sense to you. It might even mean opening your building to an ethnic group whose language you'll never understand.

In any case, it means keeping our eyes open and picturing an image of church that includes everyone.

Photo provides bird's-eye view of days gone by

down home

At first, the picture didn't say much: "Here's a dusty little town, complete with a couple of highways, Main Street and an endless pair of railroad tracks." About 980 words shy of a good picture's book value.

Then a word from the caption flashed. Perryton. Funny, but this tiny black-and-white aerial photograph didn't look much like the home of my youth. Of course, few folks from Perryton ever saw their town from a quail's-eye view, either.

As I looked down, onto the photo and into that little town, the picture spoke:

"Over here, on the right edge, is the small white house where you grew up. You learned to shoot a hook shot in the driveway and figured out how to shave in the bathroom. You enjoyed splendid birthdays and memorable Christmas mornings. But mostly, you had countless suppers around the kitchen table and Lord-knows-how-many long evenings in the living room. It's where you knew family and tried to make sense of growing up, making decisions and counting blessings.

"One block down Kentucky Street sits Key Heights Baptist Church, where you studied the Bible, learned about missionaries, sang your faith at the top of your lungs and heard your daddy preach. It's a church the world never heard of, but it's one of the most important places in the world for you. It's where you watched earnest people worship God and struggle to be good Baptist Christians.

"Across the street, beneath those elms, is Leatherman Park. It's where you practiced flag football and dreamed of being the next Don Meredith.

"Seven blocks east is Central Elementary and Perryton Junior High. That's where you became Squanto for Miss Day's third grade play, learned how to play the cornet, figured out how to find square root and discovered you love to read and write.

"Don't forget to look to the left edge of the picture, in a backyard on Harvard Street, where you stole your first kiss. But let bygones be bygones and move up two blocks, to Perryton High School. The football field is where you dropped two punts on the same night and kissed the Dallas Cowboys goodbye. In the blond-brick schoolhouse, you discovered the wonders of literature, the marvels of science, the grandeur of democracy. And the meaning of 'journalism.' You didn't know it then, but that was a headline day in your young life."

That little picture kept right on talking, reminding me of people and places I hadn't seen for years. I tried to explain all this to my two daughters, but real-live words pulled me out of the picture and back to 1991: "Dad, when can we eat?"

—Marv Knox

baptist forum

To all who would write to Baptist Forum: We welcome for consideration your letters on any subject, provided they do not make personal attacks on anyone. We ask, however, that you accommodate a longstanding policy of a 300-word maximum limit for published letters. Thank you for adhering to this, and welcome to the pages of Western Recorder.

Turning point

In July I was privileged to attend youth camp at Cedarmore as a counselor for six girls from our church, ages 14 and 15. It was a spiritual turning point for me.

Our Baptist churches need to be revitalized with joy and enthusiasm in our worship such as I saw at Cedarmore. Too many times, we don't let the Holy Spirit lead. At Cedarmore, we were all one, focused on the Lord and worship of him. I saw young people leading each other to Christ, praying for each other and caring for each other.

During one particular prayer session that we counselors had, one young man who was a counselor surrendered to go to the foreign mission field. I felt so privileged to be a witness to it. We never did have Bible study that morning; we just prayed and sang and praised God.

When God is allowed to lead, great things happen. We aren't going to reach our youth with traditional worship. We need to meet

them where they are, like Jesus did. When their spiritual needs are met, they respond in a mighty way. We need more freedom in worship, and we need to do a lot more praising God in our services.

Becky Overby
Dawson Springs

Relief at Jericho

The summer of 1991 brought to me the most refreshing spiritual experience of my life within the Southern Baptist Convention. Our family attended "Jericho: A Southern Baptist Missions Festival" at Ridgecrest, N.C., and found a fresh movement of the Holy Spirit for our lives and ministry.

Jericho is sponsored by five of our Southern Baptist Convention agencies and auxiliaries. The conferences, led by agency personnel and missionaries, were alive with commitment to witnessing and global evangelization. The refreshment came in observing that under the umbrella of missions,

the controversy that has plagued our denomination was laid aside.

Jericho reminded me that our SBC missions-reach is Spirit-led; that our missions-process is nurtured by pastoral servants giving professional attention to details of mission strategy and to care of missions personnel; and that our missions-vision reaches around the world to 121 countries and has us poised to go through the open doors that the future will bring.

This event was a spiritual revival for our family. Since 1979, when I discerned God's call to ministry, my SBC life has been shrouded with theological/political controversy. I thank God for a place where I could feel relief from this struggle. That place was not in Atlanta at either the Southern Baptist Convention annual meeting, which conservatives have hailed as a time of reconciliation, nor at the meeting of the Cooperative Baptist Fellowship, where moderates boarded the "glory train" away from fighting and toward missions. No, that place of refreshment was at Jericho, where the walls of theological power plays and political positioning came down—a place where conservatives and moderates couldn't tell which was which because our focus was on the mission of our Lord.

What a relief.

Tony Tench, pastor
First Baptist Church
Kuttawa

western recorder

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ministerially speaking

Pace yourself

I keep a log book of my running miles. Each day after a run, I record the number of miles run, the temperature, the course run and other information relevant to the experience. Each page of the log book has a quotation or saying that is applicable to the running experience and to life in general.

The page for week 15 has this statement: "Pacing applies to a lifetime, not just to individual runs. Pace each day as if it were a step, each year as if it were mile in a marathon, and do nothing along the way that might jeopardize the whole." When I read that I was reminded of the Apostle Paul's statement about making the most of every opportunity because the days are evil (Ephesians 5:16).

As Christians we want to make the most of our time, to live every day to the fullest, to enjoy life at its best. Jesus did say something about abundant life.

However, if we are not careful, we will overpace ourselves and become overcommitted. My favorite road race is the 10K, 6.2 miles. The first time I ever ran in a 10K, I started out too fast, got in oxygen debt and almost didn't finish. I broke the cardinal rule of road racing—always pace yourself.

In our day, a lot of us are over pacing ourselves. We are involved in so many things we don't have time to do anything well. We rob ourselves and our families of quality time together, and we begin to neglect our spiritual lives.

On the "Good Morning America" show, a child-psychologist recently made this statement, "We are overscheduling our children." She went on to say that children need time to dream, to think, to do nothing, to be quiet and reflective. I feel the same applies to adults as well. We need time—time to dream, to reflect, to be creative, to pray, to be alone.

Proper pacing in a road race and in life requires some tough decisions. How fast should I run the first mile? When should I make my best effort? Should I save something for a big finish? How busy should my schedule be? Are there some things I need to say "no" to? Do I need to have more quiet time, devotion time, prayer time in my life? Does my family need more quality time?

Remember, "Pacing applies to a lifetime," no matter what your age.

*Harold Mauney, pastor
First Baptist Church
Williamsburg*

Leadership

For a number of weeks, the topic of leadership has been on my mind. Leadership is the quality of leading. A leader is a guide or someone who directs, a person who is on a mission that matters, a person who has the ability to manage change, a person who has enough courage to be a risk-taker.

As you can see, leadership, in my mind, is one of the most necessary skills required in the growth and ministry of our church. There are at least two qualifying factors in the exercise of the leadership skills. The glue that unites these skills and abilities in a leader is commitment. The second is the ability to allow the Holy Spirit to lead in one's life.

Commitment and the lordship of Jesus Christ are the inner strength that keeps a leader going when everyone else gives up. Just because an individual has one or two of the leadership skills, or perhaps is efficient in all of them, does not mean that he is a leader. In the church of the Lord Jesus Christ, a leader must be committed to the things for which Jesus died.

It is my desire that we will begin to demonstrate the leadership qualities and skills that God has given to be used in this

body, the church. Only as we are committed to the lordship of Jesus Christ in our lives and to the ministry of reconciliation will God honor our leadership qualities and skills.

I have often read that leaders are born. To a degree, that may be true. I believe that leadership skills can be learned, and once they are mastered, we can practice them in the anointing of the Holy Spirit. It is my prayer that all of our people will grow in the spiritual graces that God has bestowed upon them and become effective leaders to the honor and glory of the Lord Jesus Christ.

*William Day, pastor
DeHaven Memorial Baptist Church
LaGrange*

The great embarrassment

A question often asked: Where is your church membership?

Let's be honest with one another and with the Lord. The church is a fellowship. It is a fellowship around the person of Jesus Christ. The Bible says this about the early church, "They continued steadfastly in the apostles' doctrine and fellowship, and in the breaking of bread and in prayers." Church membership involves participation with others redeemed of the Lord.

Now, what kind of fellowship is it where people never or seldom attend the church services, never or seldom give anything to the Lord's work, never or seldom go out to witness to the saving knowledge of Jesus Christ, never or seldom do anything for the glory of the Lord?

Just having one's name on the church rollbook doesn't make one a church member any more than it makes one a Christian. Spiritual birth precedes church membership. Jesus said, "Ye must be born again!" Spiritual birth will result in a fruit-bearing life in and through the fellowship of the church. Again, Jesus said, "Ye shall know them by their fruits." A fruitless life is not in Christ.

The great embarrassment to the cause of Christ in the world is the lost church members. The lost church member bears the name of Christ, but lives for Satan.

Here's the embarrassment: Lost people who aren't church members look at the lives of lost church members and equate this with Christianity and turn away in disgust. It would be a great profit to the work of the Lord in our community and world if this cancer could be removed.

The good news is that it can. Let us thank God there is a remedy. First, all lost church members should repent of sin and receive Christ as Lord and Savior and live for him. Second, if the lost church member does not intend to accept Christ as Lord, then he/she should ask the church to remove his/her name from the rollbook thus letting the world know that he/she acknowledges no relationship with Christ or his church.

The first alternative is certainly the preferred one, but one or the other should be chosen. My lost church member friend, what do you think? In the end, the final question is, "What will you do with Jesus?"

*Jack Naylor, pastor
Oaklawn Baptist Church
Paducah*

Not 'too good'

A fellow Baptist pastor recently got hold of a copy of the Sunday bulletin of the Maranatha Baptist Church, Highway 45 North, Plains, Ga.

It was a regular kind of Baptist bulletin, with orders of worship, announcements and various church activities scheduled for the second week in April of 1991.

The back page contained the schedule for cleaning up the church grounds. The

garbage and beer-can picker-uppers and lawn mowers for the week of April 14 were Rosalynn and Jimmy Carter and Sybil and Earl Carter.

You'll excuse me if I am a bit surprised. I keep trying to imagine the former president and first lady of the United States of America emptying their own trash cans—much less picking up trash carelessly tossed onto their church's property.

It reminds me that no matter who we are, we have a responsibility to God to be good stewards of all that God has given to us. And no matter who we are, we need not think any task in the church below us. Rather, we ought to love the church—love all of it—to the glory of God.

*Rob Nash, pastor
Buechel Park Baptist Church
Louisville*

Health codes

Every so often, we do well to remind ourselves of some guidelines for a healthy Christian life:

- Read the Bible. God has a message for you.
- Pray. Not fancy words, but speak of what is happening in your life.
- Give. It doesn't have to be millions, but give God a fair portion of what has been given to you.
- Share. Offer your talents and gifts to others.
- Be part of a church family. We all need each other.
- Don't be afraid to confront. If someone else is keeping you from God's people, talk to that person. If you're angry at God, tell him.
- Commit to keep growing. Don't let your faith stagnate.

I hope the summer sun reminds you to have a healthy, growing faith.

*Clay Smith, pastor
Southside Baptist Church
Louisville*

Christian standard

In the 1930s in the square at Tel Aviv, there used to be a big clock with no glass covering the face. Legend has it that the mayor ordered the glass removed. When residents of the area asked him why, he explained that everyone who walked by the clock reset it according to his own watch.

We so much want to set the standards, not only for ourselves, but for everyone else as well. When we do so, eventually all of our standards become meaningless and then we take down the clock. Finally, no one knows what time it really is. We have to adjust our individual watches by the clock and not the other way around.

As believers, our standard is the Bible. We must become acquainted with the Scriptures through reading and studying. Otherwise, we have no standard by which to set our lives.

The Bible is the textbook for our Sunday school classes. We use quarterlies as a study guide. It is important that all believers be involved in a Sunday school class where the Bible is read, studied, discussed and applied to our lives.

*Rick Landon, pastor
Trinity Baptist Church
Lexington*

CORRECTION

In a Cumberland College advertisement on page 10 of last week's paper, two photographs were switched due to a printer's error. The captions about First Baptist Church of Paducah and Pastor J. Robert White were correct, but were displayed under the wrong photographs.



on mission together

William W. (Bill) Marshall
Executive Secretary-Treasurer
Box 43433
Middletown, KY 40253

Letting go ... again

When the phone rang at 1:30 a.m. two Sunday mornings ago, we were startled. I had changed ends of the bed to take advantage of the cool shaft of night air passing between windows. Completely disoriented, I fell out of bed while Alice grabbed the phone.

Our youngest daughter, with three other students, had finally arrived in Venice to spend a semester in conjunction with her architecture program.

One of the students had reached his father by phone; this father was our surprise caller. Their baggage had not arrived with them in Milan and they had gone on to Venice by train, nine hours behind schedule. No one was there to meet them. They had walked the few blocks to the hotel about 3 a.m. only to be turned away by a not-very-happy Italian night clerk. They would have to come back at 10 a.m. So it was back to the train station for the rest of the night.

The morning-managers were expecting them and most apologetic about the prior evening's experience. But the next clerk on duty still did not seem to be aware there were four American students in the hotel. Another parent had twice reached the hotel only to be told there were no Americans there! By Monday, the luggage had arrived and all was well. Shawn had tasted her first real culture shock.

Tiny when we lived overseas, she was carried most everywhere. And it was in our company she had participated in a Kenya project five years ago. This is the first time she is on her own overseas.

We want them to grow up—but it's still hard to let go.

It didn't hit me until a few months ago that Shawn would not be living at our house anymore. In mid-winter we took her to dinner at Morrison's in Lexington (Morrison's is for "old folks" she says.) Discussing her final year and a half of architecture, we had not planned on her going to summer school. I had assumed she would be living with us again one more summer, working with an architect who had employed her the previous summer. The chicken stuck in my throat. She knew what was happening to me. Our mutual silence for a few minutes said it all. Strange and unsuspecting place to hear your heart say goodbye to your youngest.

Her flight left Louisville at 2:05 p.m. Friday, August 9. On Saturday morning, Alice and I were attacking the clutter in our desk in the study. Stacks of photos, slides, tapes, note books, etc. had been stored for a "later" day. We came across a note Shawn had written, probably in 4th or 5th grade, on the inside cover of a notebook.

It read: "Mom is stinky!!! She is mean, ugly, stupid, grouse (she meant 'gross'), everything else, too!!!" We had a long laugh on the study floor.

Alice has decided to frame and hang it on the wall in "her" room where we expect her for the Christmas holidays.

Letting go is a life-time process. And maybe some of us never really let go.

Bring them in with marketing savvy, Baptist editor says

By Chip Alford
SBC Sunday School Board

GLORIETA, N.M. (BP)—To enhance their image and attract unchurched people, churches must learn to "market" themselves to their communities, says Gary Hardin, editor of "Growing Churches" magazine, a publication of the Southern Baptist Sunday School Board.

"We just assume that people know who we are, where we are and what we do. But in many cases, that just isn't true," Hardin says. Churches must learn the principles of good public relations "to help correct the misconceptions people have about us."

Hardin lists eight ways churches are attracting people today:

- Giving people options by offering Sunday school and worship services at different times and in different formats.
- Improving preschool and children's ministries.
- Developing direct mail and telemarketing campaigns along with television, radio and newspaper ads.
- Ethnic ministries.
- Enlarging the "menu" of programs and activities the church offers.
- Holding additional Bible studies apart from the traditional Sunday school hour.
- Giving greater attention to discipleship.
- Sponsoring special events, such as musicals and family ministry conferences.

But Hardin says the quality and variety of a church's programs and activities are only two of several factors which create its image. Also important are church members' attitudes toward the unchurched, the location and quality of the church facilities and the church's philosophy of ministry.

Regardless of advertising, a friendly attitude toward visitors by both church members and leaders is also necessary, he says. "If you don't have a friendly church, \$50,000 worth of television ads won't change anything for you."

Many churches are making effective use of media to enhance their image in the community, Hardin believes. Some broadcast their worship services or other religious programs; some use television, radio, newspaper or billboard advertising; others use direct mail and telemarketing.

"Churches have to determine the needs of their community and find out what works best for them," Hardin suggests.

But with the majority of SBC churches having 300 or fewer members and little money for advertising, simplicity and creativity are the keys, Hardin says. "You don't have to have a lot of money to be effective in marketing your church."

He suggests six low-cost actions any church can take to improve its image:

- Create an "inviting" mentality among members and leaders, encouraging them to invite friends and associates to church.
- Provide a broad-based program of ministries and activities.
- Raise the "thermostat" on church leaders' levels of friendliness.
- Build a quality Sunday school program.
- Find the most effective and least threatening way to recognize visitors. Different methods work for different churches, he says.
- Plan quality worship services. "Your church's worship service is its best time for positive public relations," he claims.

Reaching for stars may miss the boat

In the 1950s, Southern Baptist churches clamored to be "five-star" churches. Some now argue that in reaching for the stars, congregations missed the boat.

Five-star churches offered Sunday school, training union (now discipleship training) Brotherhood, Woman's Missionary Union and music programs.

All five are important, but "organization for organization's sake consumes energy, effort and resources," says Darrell Robinson, Southern Baptist Home Mission Board vice president for evangelism, who as a pastor in the 1950s led his church to be a five-star congregation.

Staffing the basic five-star programs requires at least 72 leaders, according to an inter-agency task force.

That model of church life is unrealistic for smaller Southern Baptist churches which have fewer than 72 adult members. It can be equally impractical for larger churches if the organizations do not help churches fulfill their mission, church leaders now contend.

"It's easy to construct a church program where you have to be at church five days out of seven, and that's completely unrealistic," says Chip Miller, Sunday school director for the Kentucky Baptist Convention.

With modern lifestyles—both parents working, teenagers working, increased after-school activities—"families finally get to the weekends and they crash," Miller says. "We say these people aren't committed, but actually they're over-committed. They can't take five or six more hours of

structured study."

Baptist churches are placing more emphasis on worship today, and that takes emphasis away from programming, says Vernon Cole, KBC director of church growth and administration.

A heavy emphasis on programs "is more a mindset of the '60s and '70s," Cole believes. "I don't find too many churches feeling guilty about not having traditional discipleship training programs."

Modern churches are more concerned with meeting people needs than meeting organizational needs, he adds. "We're becoming more function-oriented than program-oriented."

Churches must base their activities on resources and members' gifts, says D.G. McCoury, Sunday School Board pastoral leadership consultant. "The reason programs exist is to help churches get their job done."

An obstacle to making changes is the assumption that the best way to do things is the way they have always been done.

"Mr. Typical Baptist probably thinks of church in terms of programs," Miller says. "But we've forgotten why we have those programs."

"Because it worked, we tend to keep hanging on," says Rick Warren, the innovative pastor of Saddleback Valley Commu-

nity Church in Mission Viejo, Calif. "The biggest detriment to change is our past successes."

"Structures aren't meant to last," Warren says. "No program works forever, and in a rapidly changing society, programs work for shorter periods."

Harry Piland, director of the Sunday School Board Sunday school division, says his motto is "rigid in principle; flexible in application."

It is important to keep the traditional base of Sunday morning services for people who

expect that, Piland says. But he also sees the need to offer Bible study in different times and different places.

"All I see us doing is getting closer to the first century actions when we go out and establish Bible studies in apart-

ments and homes, jails, businesses and offices and everywhere you can imagine. The more the better as far as I'm concerned."

"We've got to learn to do church and church programs at other times and in other places," Miller adds. "The church largely exists for those not yet in the church, but we act like the church is there just to meet our needs. That's an inward, selfish focus."

Reported by Sarah Zimmerman of the Home Mission Board, Chip Alford of the Sunday School Board and Mark Wingfield of the Western Recorder.

WHAT PROGRAMS MUST A CHURCH HAVE

Church is people, not steeples

continued from page 1

"A lot of people go worship their building. But people can get saved anywhere if the Holy Spirit's there to bring conviction. The building doesn't really matter."

The mission borrowed a private school's facilities for vacation Bible school earlier this month. On the first night, 194 people showed up.

In Nicholasville, Faith Baptist Church meets in a shopping center storefront. The 4,500-square-foot space has been designed to look like a more traditional church on the inside. "Once you get beyond the front doors, you're not aware you're in a shopping center," explains pastor John Sheppard.

"The church is made up of people," the pastor says, "and if they're sincere about a relationship with God, his people come together for fellowship and worship regardless of what the facility is."

In Glasgow, Immanuel Baptist Church plans to construct a 19,000-square-foot "gymnasium" for their first building. "To build a traditional sanctuary would have defeated our purpose to start with," says pastor Jewell Ray Pruitt. "This will have

many aspects of a traditional building yet will be usable all week long."

The congregation previously had Sunday school classes meeting in a pizza parlor and a radio station.

A renovated garage has become the sanctuary for Green Hills Baptist Church, a new church start in northern Spencer County. The rest of the three-bedroom house serves as classroom space.

"We needed a building, and it was either rent a home that's existing or rent a mobile home. We were looking for some place that would be solid enough and not look temporary," says pastor Larry Nobles.

The church recently hosted a community yard sale as a way to meet neighbors. As people walked up to the house, Nobles greeted them by saying, "Welcome to our church."

He usually got a mystified look in return. "What church?" the neighbors would ask. One woman said, "Where's the steeple?"

"There are some people who attach their faith to a particular building," Nobles says.

"We have tried to get across the concept that each of us is a living stone in a church made up of other living stones."

WHERE MUST A CHURCH MEET

Defining mission is key to planning programs

Understanding the purpose of the church is essential to determining what programs a church should have or where a church should meet, experts say.

Although there are as many philosophies and diagrams to answer this question as there are experts to ask, the statements of Vernon Cole and Darrell Robinson express two common streams of thought.

Cole, director of church growth and administration with the Kentucky Baptist Convention, says the church should have two expressions: gathered and scattered.

Gathering involves worship, fellowship and discipleship. Scattering includes wit-

nessing love (evangelism), vicarious love (missions) and ethical love (social concerns).

A biblical church will display balance between the gathered and scattered functions, Cole says, even though it may excel at certain points on each side.

Robinson, Home Mission Board vice president for evangelism, offers a three-point summary of the church's function: exalt the Savior, equip the saints and evangelize the lost.

"All three go hand in hand," he says. "We deceive ourselves if we say we worship God and are not involved in his mission."

Trouble with tra

By Sarah Zimmerman
SBC Home Mission Board

Church veterans can walk into almost any Southern Baptist church at 11 a.m. on Sunday and know exactly what to expect.

In the next hour, they will listen to announcements, sing hymns, hear special music, pass the offering plate and listen to a sermon followed by an invitation.

"There's an element of security in knowing what to expect," says Karen Smith, assistant professor of church history at Southern Baptist Theological Seminary in Louisville. "It feels just like your church at home."

While Southern Baptists' style of worship is comforting to some, to others it is stagnant.

"We definitely have customs and traditions in the Baptist church," says D.G. McCoury, a Southern Baptist Sunday School Board consultant. "I don't think I knew you could start a worship service without the Doxology until I was in my 20s."

"My concern is that we put our traditions in the light of Scripture and ask, 'Are they biblical?' If they're not, then we ought to do something about them."

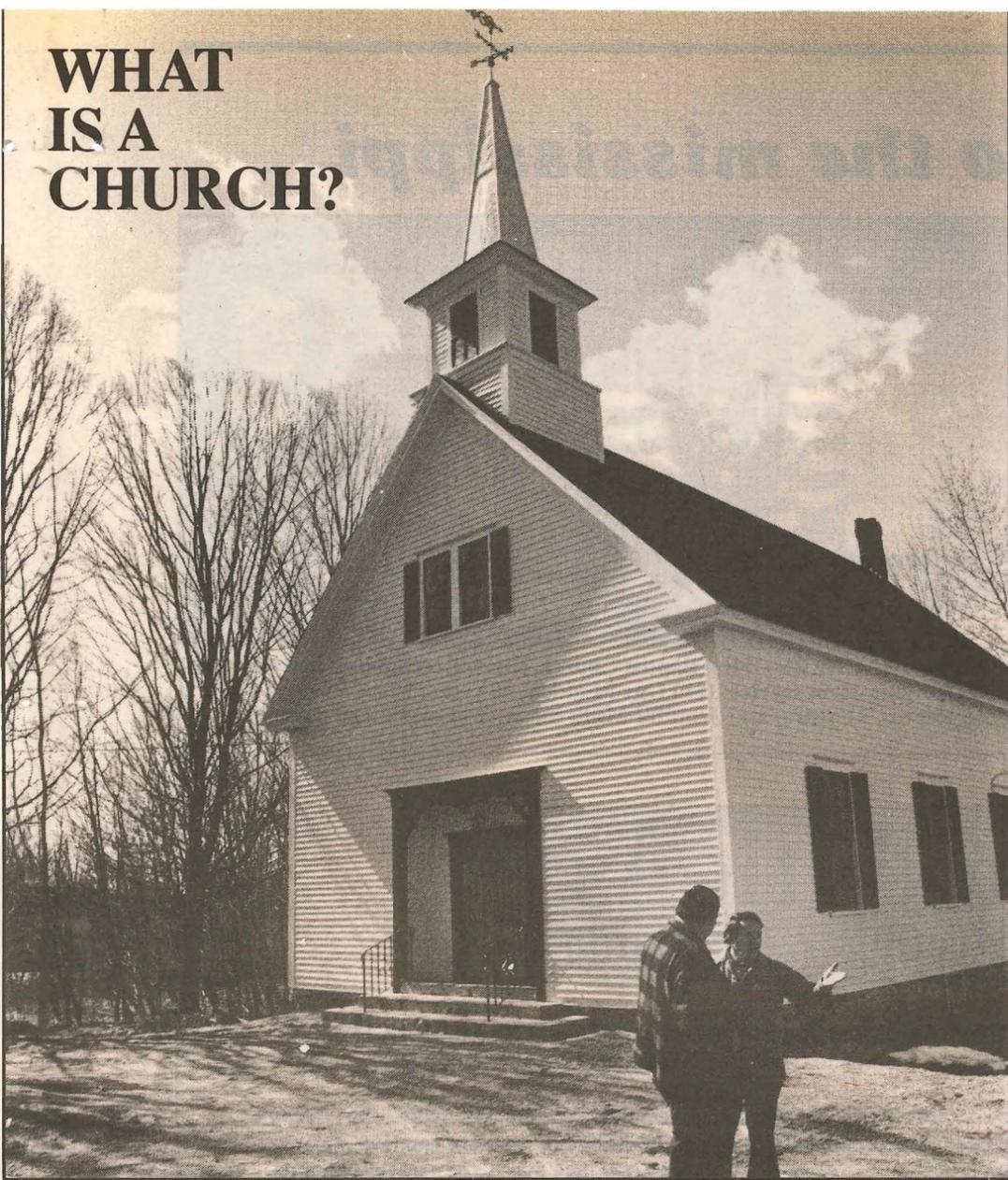
Across America, a growing number of Southern Baptist pastors are tinkering with tradition. They say it can be done without compromising biblical mandates, and it must be done to reach people who are not attracted to traditional worship services.

John Herrington is pastor of New Covenant Baptist Church in Lincoln, Neb. The 6-year-old congregation has three vocalists and no choir, usually two guitars, drums and a piano. The 150 people who attend worship services meet at 10:30 a.m. on Sunday in a Seventh-day Adventist building.

The church offers short-term Bible courses, but does not call them Sunday school, because Herrington says people in that area are turned off by Sunday school. This Spring, courses included a doctrinal study and a Bible study on "God and the Thirtysomething Woman."

Although Herrington is committed to appealing to his audience, he says it is not a

WHAT IS A CHURCH?



Name-droppers land in debate about allegiance

By Mark Wingfield
News Director

To "B" or not to "B" is a question new Southern Baptist churches face as they choose names for their congregations.

That's "B" as in Baptist, of course.

The question is whether to include the word Baptist in a church's name. And when debated between traditional Southern Baptists and their children, it is a question of Shakespearean proportions.

Traditionalists argue a church should proudly identify its denominational affiliation in its name. Others counter they are not ashamed of their denominational affiliation but realize the word Baptist has negative connotations for some unchurched people.

Those opposed to dropping Baptist from church names contend the unchurched will like the label once they learn its significance. Those in favor of generic names counter that may be too late, that the name of a church may determine whether an unchurched person is willing to visit for the first time.

Earlier this year, a question about church names was posed to readers of The Baptist Program, a publication of the Southern Baptist Convention Executive Committee. The printed responses typify the debate.

Barry Watts, pastor of Columbia's Woodcrest Chapel in Columbia, Mo., wrote in favor of generic names for some churches. "If I were starting a new church in the South, I'd put Baptist all over it. But outside the Bible Belt, the words Southern Baptist conjure up too many questionable images.

"Some would argue that failing to put a denominational label on our churches is not being who you are," he wrote. "But the bigger issue is really reaching them where they are. If the words Southern and Baptist stand in the way of reaching people, then call yourself something neutral."

William Hann, pastor of Mid-Cities Baptist Church in Westminster, Calif., took the opposite view. "It may be more difficult initially to reach people in California with the name Baptist, but in my opinion it is a more honest approach.

"We need to expose people to the sound doctrines, rich history and vibrant mission program that the name Baptist represents and eliminate the negative aspects by modeling intelligent, biblical scholarship in the pulpit and reaching out into the community with creative approaches."

By most accounts, the debate about name dropping got its strongest impetus about 30 miles from Hann's church—at Saddleback Valley Community Church in Mission Viejo, Calif. Pastor Rick Warren, a lifelong Southern Baptist, started that church 12 years ago with the specific goal of reaching Baby Boomers turned off by traditional churches.

Since that time, the Saddleback Valley church has become the largest Southern Baptist church in the state and now leads the state convention in baptisms. Warren has become Baptists' unofficial—and sometimes controversial—authority on how to reach Baby Boomers.

Contrary to what his critics sometimes claim, Warren does not advocate dropping the word Baptist from every church's name. "If I were in the South, I'd put Baptist in my name," he says.

"Labels have value and labels have detractions. You have to decide who you're trying to impress."

When focusing on the unchurched, especially in Southern California, the term Baptist carries more negatives than positives, Warren says. In door-to-door surveys before starting the Saddleback Valley church, he asked people what they associated with the term Baptist.

The answers surprised him, Warren says, because they were so distorted: "They're loud and they're negative. They're from the South. They're holy rollers."

The issue is further complicated by a nationwide decline in denominational loyalty. In 1950, seven out of eight Americans already had a church background when they went to find a new church, Warren found. But today, only one in eight have a church background.

"No denominational title attracts people any more. They look for a church that ministers to their needs," he says.

Church growth analyst and author Lyle Schaller admits he has agonized over how to respond to questions about contemporary church names. "Words like Presbyterian, Lutheran and Baptist are exclusionary words" to modern ears, he confesses.

"I feel very strongly that you should accept and affirm your denominational affiliation. But if you're trying to reach people who have no church background, have left the church or have a different religious background, then the word Baptist is going to be more of a hindrance than a help."

Schaller compares the generic name approach to a strategy used by General Motors. "Saturn cars are made by GM, but nowhere on the car does it say GM. General Motors is trying to sell this car to people who would never buy a GM product."

Although the debate rages hottest on the West Coast, it has reached the South as well. At least two churches affiliated with the Kentucky Baptist Convention do not have the word Baptist in their names: Springdale Church in Louisville and Open Door Community Church in Lexington.

In Kentucky, such a decision does not automatically prevent a church from receiving state convention financial assistance. But in other states, where the issue is deeply felt on both sides, money has become a weapon.

Several state conventions restrict loan funds or other financial support from churches without Baptist in their names. For example, in Arizona, churches started with any Cooperative Program funding are required to include Baptist in their names.

"To parade under an ambivalent banner is unethical," says Bob Warren, state director of missions in Arizona. "This is deceptive and contrary to the nature of the church."

In the final analysis, a greater concern may be practice more than name, says Charles Chaney, vice president for extension with the SBC Home Mission Board. "Who we are and what we practice are far more informative than what we call ourselves."

"There are some churches that have Baptist in their names that are Baptist neither in practice nor polity. For example, they may not practice baptism of believers. Then we have churches that baptize only believers and participate in our missions programs but don't have Baptist in their names."

"Does that make them any less Baptist? What makes a Southern Baptist is whether you participate in what Southern Baptists are doing."

traditions: Are they biblical?

"cross-less brand of Christianity that just sells a product to consumers."

Members of New Covenant are reminded of the cross almost every week as they observe the Lord's supper. The pastor says frequent communions are essential in Nebraska, where most people have Catholic or Lutheran backgrounds.

"Southern Baptists have always been a people who want to reach as many people as possible," Herrington says. "If we use only one narrow way to do things, we are only going to reach a narrow segment of our population."

In Lake Oswego, Ore., Westside Baptist Church is trying to reach the 80 percent of the area's population which is unchurched. Pastor John Kramp says first-time church visitors sit on the back row. If they perceive anything as threatening, they are quickly out the back door.

Therefore the church, which meets in a middle school, does not have an altar call. People who make decisions are asked to fill out cards and leave them in offering plates. Kramp says new Christians make their public professions of faith when they are baptized.

Southern Baptists' tradition of an altar call stems from the frontier revival movement of the 1800s, says professor Smith, whose specialty is 17th and 18th century Baptist life.

Smith says the altar call, as well as most other Southern Baptist traditions, has little or nothing to do with doctrine.

The most common example is the time for Sunday morning programs. When Southern Baptists were primarily rural people, the best time for Sunday school was after the cows were milked, hence the traditional 9:30 or 10 a.m. meeting. The best time for a revival meeting was August, the month after cultivating crops but before time to harvest.

Schedules for other meetings, such as the Wednesday night prayer service, stem from

the time when "church really was the center of life. People were isolated and church served a social function as much as anything else," Smith says.

In Kentucky, some churches have begun substituting monthly special events for Sunday evening services, while beefing up Wednesday evening programs.

The sameness of church services can be directly tied to uniform literature used by Southern Baptists, Smith says. When people study the same material, they are likely to do it at the same time with the same format.

If there are dangers linked to tradition, there are other dangers associated with innovative churches, says Darrell Robinson, Home Mission Board vice president for evangelism.

First, innovative churches can become proud about being different, he says.

"They can act like their way is the only way and that can alienate others. We need to remember that building a local church is important, but the great thing is kingdom building."

On the other hand, innovative churches may feel isolated from fellow Southern Baptists. Robinson's advice is for traditional churches to love, encourage and accept innovative churches.

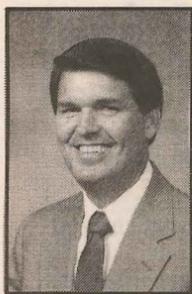
"The biggest crisis we face in the Southern Baptist Convention is not political or doctrinal, but style," says Charles Chaney, HMB vice president for extension. "Are we going to permit churches to be different in style?"

Chaney notes Southern Baptists more readily accept departures from tradition in ethnic churches than in English-speaking churches. But avoiding the temptation to exclude innovative churches is becoming an increasingly important issue, he says.

"If people in a church sing choruses or praise music and raise their hands, that's a matter of style. I don't think a church ought to be excluded on a matter of style."

WHAT TRADITIONS MUST A CHURCH OBSERVE

mountains to the mississippi



Bill D. Whittaker
President
Clear Creek Baptist Bible College
Pineville, KY 40977

clear creek chronicle

Welcome back alumni

Nearly 300 alumni and friends gathered on campus Aug. 5-6 for the annual alumni reunion. Their return is always a boost for our ministry. Alumni came from these 13 states: Alabama, Indiana, Kentucky, Florida, Georgia, Mississippi, Michigan, North Carolina, South Carolina, Ohio, Tennessee, Texas and Virginia. Nearly every class since 1948 was represented. Recently retired professor LeRoy Peterson took honors for the graduate from the earliest class, 1948. We were encouraged by the presence of several former faculty/staff, led by President Emeritus and Mrs. D.M. Aldridge.

The program provided an overview of Isaiah by Old Testament instructor John Ditty, a mission message by Dr. Aldridge, the roll call of classes, music by trustee Jimmy Jackson and music professor James Castlen, a memorial remembrance of alumni who died during the year, business and a message from alumni president Brancie Stevens. The program highlight was two messages by Tennessee Baptist Convention executive secretary D.L. Lowrie. He reminded us that love precedes, qualifies and sustains ministry. Everyone needed his challenge to be an honorable vessel used by the Master. May we heed it during the coming days.

Alumni elected Owensboro pastor Gary Daugherty as president and Illinois pastor Ron Renner as vice-president. They reaffirmed a desire to help provide funding for remodeling the stone cottages used for family housing. Four of these have been completed during the summer with assistance of volunteers and funds from alumni and a Florida foundation.

Fellowship occupies a very important part of the alumni conference. Many enjoyed the family life center, walking by the creek, sitting in the gazebo, visiting after meals in Kelly Hall. Compliments flowed about the beauty of the campus and landscaping which had just been finished.

Alumni rejoiced in the good news of paying off the debt on the family life center. They also heard that 51 students have been accepted for the fall term, turning the enrollment back up for the first time in about six years.

When the alumni left I believe they could say their alma mater continues to fulfill the scriptural theme of the conference, "Whatever you do, do all to the glory of God."

PERSONNEL: Pastors—Darell Eldridge from Oak Ridge, Williamstown, to Blue Springs, Princeton. ... Randy Davenport from Calvary, Elkton, to Locust Grove, Cadiz. ... Ralph Ray, from Madisonville, to Rocky Ridge, Cadiz. ... Bruce Peters from associate at Calvary, Latonia, to Bellevue, Bellevue. ... Stephen Alford to Bellevue, Burlington. ... Bruce Springer from First, Elizabeth, Ind., to Greenview, Florence. ... Wayne Carter to Ohio Valley, Ledbetter. ... Benny Warford to Morningside, Louisville. ... Franklin Hill to Shady Grove, Franklin.

Others—James Teafatiller to Victory Memorial, Louisville, as minister of education and singles. ... Bruce Hardy to St. Matthews, Louisville, as minister of pastoral care. ... Julie Ann Tinsley, student at Campbellsville College, Campbellsville, to

continued on page 10



FAITHFUL TEACHERS—First Baptist Church, Russell, recognized Sunday school teachers for long-term service: (l-r) Gay Madden, 30 years; Mary Franz, 51 years; Clifford Reeves, 51 years; and Jennifer Mills, minister of music and education.

Accommodations

1991 KBC Annual Meeting - Lexington

The 154th Kentucky Baptist Convention annual meeting is November 12-13 at Immanuel Baptist Church in Lexington. Make your reservations early!

Please Note: The Executive Office of the KBC Executive Board makes every effort to advise Convention messengers concerning good lodging at a variety of prices in any host city. Messengers should be aware, however, that lodging other than that listed may be available. Also, individuals are expected to exercise personal discretion in the selection of appropriate accommodations. Telephone a hotel if you have specific questions about its services or policies.

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Courtyard by Marriott (R) 775 Newtown Court, 40511 \$55.00 1-4 persons	606/254-1247 800/321-2211	Radisson Plaza Lexington (R) 369 West Vine Street, 40507-1636 \$50.00 1-4 persons	606/231-9000 800/333-3333
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H. C. Chiles
Clear Creek Baptist Bible College
Pineville, KY 40977

sunday school lessons

LESSONS FOR AUG. 25, 1991

Life and Work Series

Helping the hostile

After a remarkable ministry, Elijah was translated. Then Elisha came into prominence. When one of God's workmen passes from the scene, God always has another ready to carry on his work.

II Kings 6:11-12. Upon learning that Elisha was the one who had frustrated his designs and plans, the king thought of a new device. He resolved to capture the prophet. Benhadad called his servants together and reported that Elisha was in Do-

than, a place that was fairly accessible without any great danger.

II Kings 6:14-17. Benhadad had Dothan surrounded by a large number of soldiers. Elisha's servant was terrified by the size of the host that had encompassed the town. Frantic with fear, he inquired as to what should be done. Elisha assured him that there was no reason for being afraid.

Elisha asked God to open the eyes of his fearful servant. When God revealed to the young man the protective hosts, that vision changed the coward into a hero. He came to realize that God always protects and defends his own. It should be remembered that God can handle any army just as readily as he can an individual when he chooses to do so.

International Series

Reform under Nehemiah

The compiler of the Nehemiah narrative was concerned with the fact that Nehemiah's memoirs had so much to say about cultic abuses and infractions. He composed a passage in the previous chapter to show that the cult usually functioned smoothly and effectively, in order that the readers not get the idea that such deviations were commonplace during the post-texilic period.

Neh. 13:1. The phrase "on that day" appears to mean "about that time," in Nehemiah. It is not clear if this was a casual reading like that of Ezra's, stated in chapter eight, or whether it was the prescribed reading at the time of the feast of tabernacles. It implies that the nation at large had no knowledge of the law, except what they heard during public readings of the

Pentateuch. Copies of the law were scarce.

Neh. 13:3. A lengthy process is implied in the words, "They separated from Israel all the mixed multitude," and again in verse 30, "Thus cleansed I them from all strangers." The rebukes of Nehemiah did not suffice to get the people to give up their foreign wives. Judicial proceedings were taken and the "mixed multitude" was separated by the authorities.

Neh. 13:10-12. When Nehemiah returned from Persia, he saw that the Levites were absent and "the house of God forsaken." He found out by inquiry that the reason for their absence was because of the non-payment of their tithe. While the guilt lay especially with the priestly class, the problem of withholding tithes was mainly chargeable to the "rulers" or "nobles." They made regular payments when they felt strong control, but as soon as Nehemiah departed, they relapsed into their covetous habits. Nehemiah returned the Levites to the temple, and reestablished them in their proper offices.

Neh. 13:15-19. The performance of "some treading wine-presses on the sabbath" was a flagrant breach of the fourth commandment. It could have been pleaded that the transport of grain was a necessity, but there was not an absolute need of a supply of wine, grapes or figs. No law barred foreigners from dwelling in Jerusalem, and Nehemiah did not object to this. He objected to the foreigners' offering wares for sale on the sabbath and their inducing the Jews to buy them. The nobles were the chief offenders. They desired to have the freshest food for their feasts, and encouraged both natives and foreigners to break the law for the gratification of their own carnal appetites.



Curtis C. Mooney
President
10801 Shelbyville Road
Middletown, KY 40243

homes for children

Commitment to a cause

Have you ever been so sure you were right that you chose to ignore some obvious signs that you were not? This past week as I drove back from Pikeville, I stopped at the only rest area along the Mountain Parkway. I was tired, it was late, and I had a long drive ahead of me. I had to exit the freeway and go to the left about 100 yards until I came to the entrance to the rest area. My mind was several miles from that point and so I did not notice that the first turn I came to was actually the exit for the east bound freeway.

As I began to turn I did see the DO NOT ENTER sign, and it seemed strange to me, but it did not register that I was actually entering the exit. Only when I saw the red WRONG WAY signs did I realize what I had done. Thankfully no cars were coming and I could correct my mistake easily.

Once I expressed thanks for my safety, my thoughts turned to Proverbs 14:12 "There is a way that seems right to a man, but in the end it leads to death" (NIV). I almost had too perfect of an illustration.

The moral to my story, obviously, is pay attention to your business. We can be so sure of a course of action that we ignore obvious signs that it is not working.

I have heard of organizations making a commitment of millions of dollars to new projects. They did not get the results expected, and clear signs indicated they should take their losses and move on. Instead they were so sure of their initial planning and perhaps too big to admit they could be wrong that they continued to put millions of dollars in the project. The end result was the loss of twice as much money in wasted resources.

The lesson is also applicable to our own personal lives. None of us have all knowledge, but there are times when we hold our opinion as if we did. We find it difficult to compromise a belief when hard evidence proves us wrong.

Though I am still learning, I have begun to recognize the importance not only of setting a course of action, but monitoring it closely and making the necessary adjustments to reach the goal. The end we want is results. A bruised ego is a lot better than being dead right.



Barkley Moore
President
Oneida Baptist Institute
Oneida, KY 40972

oneida journal

There is labor for all

Rev. Allen Hudson and nearly 40 youths and adults from Dwight Church, Gadsden, Ala., came to do a week of volunteer work last week, as well as have Bible study and sing. They arrived at 4 p.m.

They learned that some of our Oneida folk were going to be repainting our main kitchen that evening. Cooking three meals a day for hundreds allows no time for painting except in the wee hours of the night. Immediately, Hudson and several of his husky young men volunteered to help out and did not stop until 2:30 a.m. Again the following night they worked late after spending the day in the hot sun repairing one of our large barns.

The week before, 35 members from Yellow Creek Church, Owensboro, worked. They did an amazing amount of renovation on our church home, Oneida Church, as well as work in the pastor's home and on our school campus.

Not only did they do physical labor, but they also led services three differing

nights in a layman's revival. Differing ones led singing and gave testimonies. The youth did several skits and a layman preached each evening. One of our young men made a profession of faith in Christ. It was a very special week.

Also sharing in the week were 13 people from Downtown Church, Orlando, Fla. Many of this group have been coming each summer for six years. Two of the Florida men totally rebuilt one of the five bathrooms in our oldest building, Anderson Hall. They tore the floor out to the joists, and the walls to the studs, removing eight layers of materials added over 80 years. Others of the group did much needed work in our library stacks. Some did beautiful work in our craft house to be sold to add to our Student Aid Fund.

The summer of volunteer work groups began with six students arriving from Samford University, Birmingham, Ala., during our graduation ceremony.

Other work groups this summer for a day up to a week have included groups from: First Church, Russell Springs; several from Arab, Ala.; Mr. and Mrs. Ray Harris of Fordsville Church, Fordsville, who work a week every summer doing a beautiful job of painting; Ten Mile Church, Glencoe, a small church doing big things since coming to do a week of work in 1978, having executed major projects over the years; Turner Ridge Church, Falmouth, led by Pastor Norman Workman, also has come for a number of years now.

Even as you read this, Ballardsville Church, Crestwood, is hard at work building a large room onto some staff housing. Members of this church first came to work with us in 1980 and have come every summer since. They also have been responsible for many major projects. This church, like Yellow Creek Church and others, often provide materials as well as their labor, or make cash donations.

We have had several thousand guests this summer, many here for the first time.

Hundreds of these have come individually but the majority in large groups. Groups in recent months have included: The "Gleaners" Sunday school class from First Church, Richmond; The youth group from Island Creek Church, Manchester; Goshen Church, Goshen; Highview Church, Louisville; Cane Valley Church, Monticello; "Image," a music group from Georgetown College; a group from Lancaster Church, Lancaster; Ferguson Church, Ferguson; Kentucky Builders from Severns Valley Church, Elizabethtown, another group that has come many years doing major projects; senior citizens from Hickory Grove Church, Independence; Williamstown Church, Williamstown; Pleasant Point Church, Manchester; Third Church, Owensboro; Hillsdale Church, Louisville, led by Pastor Mike Akridge; First Church, Hazard; Pleasant Grove Church, Whitley County; senior citizens from Cedar Creek Church, Louisville; Northside Church, Science Hill; Versailles Church, Versailles; Mt. Roberts Church, Campbellsville; Georgetown Church, Georgetown; "Keenagers" from First Church, Shelbyville; Immanuel Church, Monticello; Farmdale Church, Louisville; Bethany Church, Louisville; First Church, Carrollton; Pine Grove Church; Taylor County Association; First Church, Greensburg; Immanuel Church, Lexington; Central Church, Paris; Woodlawn Church; Woman's Missionary Union of First Church, Middlesboro; Trammel Creek Church, Greensburg; First Church, Thompsonville; Central Church, Winchester; The youth choir from Lewisport Church, Lewisport; Pleasant Ridge Church, Frankfort; The youth group from Walton Church, Walton; First Church, Mt. Sterling; Sunday school classes from Ferguson Church, Ferguson; Knoxville Church, Williamstown; First Church, Somerset; South Jefferson Church, Valley Station; First Church, Nicholasville; Cocks Creek Church, Cocks Creek; staff and others from Christian School, Wise County, Va.

mountains to the mississippi

continued from page 8

Locust Grove, Elizabethtown, as minister of music.

ORDINATIONS: Ministry—Ed Life by Melbourne Heights, Louisville.

Deacons—Bill Minke and Jed Turner by Melbourne Heights, Louisville. ... **John Kidd, Kenny Swain and Dillard Wright Jr.** by First, Stearns.

CONGREGATIONS: Mt. Gilboa, Campbellsville, celebrates its 70th anniversary Aug. 28.

DEATHS: Oren Robinson, retired Southern Baptist missionary to Nigeria and Liberia, died of cancer Aug. 1. He is survived by

his wife, the former Martha Boaz of Murray; a son and a daughter. He received the bachelor of divinity and master of theology degrees from Southern Baptist Theological Seminary in Louisville.

MISSIONARIES: On the field—Dale and Ann Beighle, from Pendleton County and Elkhorn City, at P.O. Box 8031, Mmabatho 8681, Bophuthatswana, Southern Africa. ... **Jim and Wanda Dobbins**, from Durant, Okla., and Bowling Green, at Casilla 266-20, Santiago, Chile. ... **Ray and Beverly Hicks**, from Highland Park, Mich., and Georgetown, at P.O. Box 19293, 91192 Jerusalem, Israel. ... **Gary and Sandy Light**, from Horrell Hill, S.C., and Union, at Apartado 810, Trujillo, Peru. ... **Alvin and Edna Lindholm**, from San Luis Obispo, Calif., and Cadiz, at Box 70080, Ibb, Yemen. ... **Ray and Helen Reynolds**, Belgium, from Lexington and Orlando, Fla., c/o European Baptist Convention, Sonnenberger Str. 60, 6200 Wiesbaden, Federal Republic of Germany.

In the states—Mike and Pat Krahwinkel, Mali, Africa, from Owensboro, at 2951 Cheyenne Dr., Owensboro 42301. ... **Kurt and Judy Lawrence**, Thailand, from Portland, Ore., and Lexington, at 2703 Holloway St., Durham, N.C. 27703. ... **Harold and Clara Matthews**, Philippines, from Ohio County and Sadieville, at R-1 10633 Concord Rd., Brentwood, Tenn. 37027.

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FOR SALE: 1976 25-passenger bus; color white; asking \$3,000. Kevil Baptist Church, 502-462-3122. 8-6-4T

FULL-TIME POSITION: Director of Daycare. Previous experience in Christian daycare a must. Danny Creech, 502-778-3016. 8-13-3T

WANTED: Church organist/accompanist. Attention: Minister of Music, First Baptist Church, 15001 Old Taylorsville Rd., Fisherville, KY 40023. 8-13-4T

NEEDED: Minister of Youth and Recreation; experience preferred. Send resumé to: Rosemont Baptist Church, 556 Rosemont Garden, Lexington, KY 40503, Attn: Chairperson, Personnel Committee. 8-13-2T

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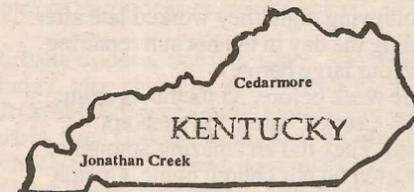
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Piano class draws students who 'always wanted to play'

By Brenda Sanders

Midwestern Baptist Theological Seminary

KANSAS CITY, Mo. (BP)—An unusual teaching method has drawn an unusually large crowd of students to a Midwestern Baptist Theological Seminary evening class titled, "Beginning Hymn Playing."

The class is taught by Midwestern's visiting professor of church music education, Jo Ann Butler. She formerly taught in Louisville at Eastern Junior High School from 1955-57. Her husband, A.L., a professor of church music at Midwestern, received a masters degree from Southern Baptist Theological Seminary in Louisville. While in Louisville he also served on the staff of First Baptist Church in Middletown.

The course is based on the book, "I've Always Wanted to Play the Piano," written by Butler and published last year by Broadman Press. The text details a beginning hymn playing technique Butler developed over the past 20 years. The technique employs a combination of skills—some theory, some playing by ear and some note reading—and teaches an individual to play as many as 60 hymns with only five chords.

"There really are a lot of people who have always wanted to learn to play the piano, but thought it would be too difficult," Butler said. "I've come up with a way to teach them five basic chords that will allow them to play a number of hymns, and they don't even have to learn to read music. All they have to do is be able to tell the black keys from the white keys."

Thirty-two individuals currently are enrolled in the evening class which teaches this technique. Midwestern's acting registrar, Royce Ann Collins, said it is an unusually high enrollment for an evening class at the seminary.

In addition to full-time seminarians, the class includes a number of individuals from more than 20 area churches. Among the students are three pastors, an associational director of missions, a furloughing foreign missionary, seminary staff members, and laypeople from as far away as St. Joseph and Polo, Mo.—both approximately an hour's drive from the seminary.

The class meets once a week for a two-hour period, for 16 weeks. In the classroom, Butler demonstrates her basic hymn playing method and expounds on music theory discussed in the textbook. In addition, students take turns playing hymns before the entire



PIANO TEACHER—Jo Ann Butler (seated at pianist's right) and members of the "Beginning Hymn Playing" evening class listen intently as Midwestern Seminary student Jon Thoma (center) plays a hymn on the piano. Mrs. Butler, visiting professor of church music education at the seminary, bases the class sessions on the text of her book, "I've Always Wanted to Play the Piano."

group, showing what they have learned while practicing the week's lesson at home.

The students are supportive of one another, calling out words of encouragement and applauding each person's efforts. Though some progress more rapidly than others, each individual is praised for his accomplishments. The sense of support and approval from Butler and the class members are almost tangible as each student takes a turn at the piano.

John C. Burnham, director of missions for St. Joseph Baptist Association, and his wife, Melba, both are enrolled in the evening class. Burnham, a 1982 doctor of ministry graduate of Midwestern, said learning to play the piano has been "one of the most satisfying experiences I've ever had."

A frequent guest speaker at churches in his association, Burnham said he hopes to become comfortable enough with hymn playing that he will be able to play for

congregational singing on occasion in some of the St. Joseph Association churches.

"I think as I develop this ability, it will add an enjoyable element to worship services," he said. "Sometimes I speak at small rural churches that don't have a pianist, and now there is something I can do to help provide music when I'm there."

Student Ron A. Mann Sr., pastor of Independence Avenue Baptist Church in Kansas City, Mo., said he knew "absolutely nothing" about music when he enrolled in the class, but he has found Butler's five-chord method to be easy to learn.

Mann, who received the associate of divinity degree from Midwestern in 1987, said his wife, Beverly, is a "very good pianist" and noted, "She is amazed at how much I have learned in such a short period of time."

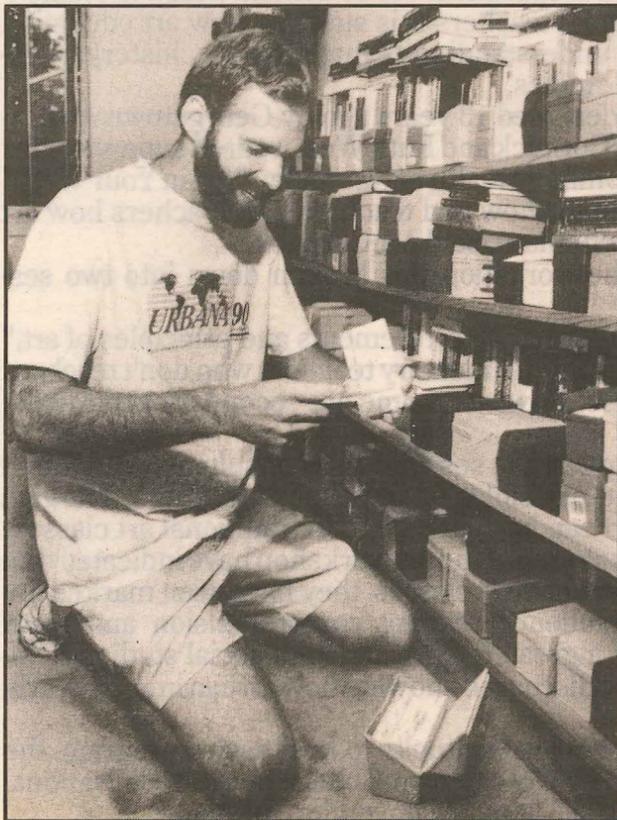
Ken Freemyer, pastor of First Southern Baptist Church in Kansas City, Kan., and his wife, Judi, are taking the class together.

Freemyer said they encourage one another during the week as they practice hymns at home.

"We have been involved in pioneer missions work in the past and plan to return to that kind of ministry when I retire," Freemyer said. "I feel that Judi and I will really be able to use what we've learned in this class when we go back to a pioneer setting, because there is a big need for musicians—especially people who can play the piano—in that field of ministry."

"I can get real emotional about this class when I think of what their new musical ability can do for the work of the Lord. I developed this method believing that there could be a marked difference in the life of a church when even one person in the congregation can support the music ministry by being able to play hymns," said Butler.

She concluded, "It is a joy to teach people something they've always wanted to know!"



White man ordained in black church

In what may be a nationwide first, a white man will be ordained to the ministry of the predominantly black National Baptist Convention USA.

Craig Keener of Durham, N.C., will be ordained Sept. 1, representing the culmination of the white scholar's identification with the black church.

Keener, 31, is believed to be the first white to become a minister in the 8.5-million-member denomination in North Carolina. H.L. Harvey, a statistician with the church's national office, said it does not keep records on the race of its ministers. (RNS photo by Jim Thornton, Durham (N.C.) Herald)

All Christians can learn from black worship, says professor

By Pat Cole
Southern Seminary

LOUISVILLE (BP)—Christians of all backgrounds could learn from the worship heritage of the black church, a minister of music said at Southern Baptist Theological Seminary.

Black worship is "an all-encompassing experience," said Edward Artis, minister of music at the predominantly black Brentwood Baptist Church in Houston. "The separation of the sacred and social has never been one of our philosophies. It's always been the combination of the two that has made black worship what it is today."

The social aspect of black worship centers on warm, personal relationships and also addresses how Christians relate to society, noted Artis, who taught a course in July on "Music in the Black Worship Tradition."

Worship leaders can improve worship services by drawing from a wide range of traditions, Artis said, adding variety in worship has been Brentwood's approach.

"We have our culture and we want to propagate that, but it is as important to know we are not isolated from the broader community of faith," he said. "Worship is not about keeping the status quo, but it is always about seeking new plateaus and expressions of praise."

While teaching at Southern Seminary, Artis required the mostly white class to attend a black worship service or choir rehearsal. "The reports that came back indicated they (the students) sensed much celebration and freedom" among the worshippers, he said.

Black worship, he added, nurtures a "feeling of catharsis" and an "emotional release." On the other hand, the preaching aspect of black worship typically focuses on practical applications to life situations, said Artis.

He said he believes the survival of the black worship tradition is crucial. Contemporary blacks need to hear the resounding message of freedom which is central to much black church music, Artis said.



Georgetown Focus

Chinese relative visits grave of Georgetown College ancestor



Xi stands in front of a print his great-uncle painted and presented to Georgetown College in honor of Djaw.

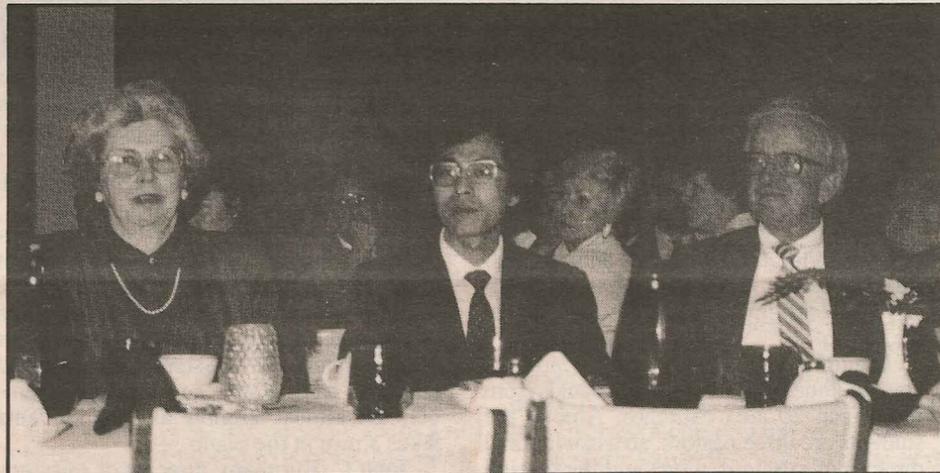
To discover his roots, a Canadian student follows trek to Scott

Wei-guo Xi, the grand nephew of Joshua N.G. Djaw, the second oriental student to ever attend Georgetown College, recently visited the grave of his relative at the Lexington Cemetery.

Djaw died in a freak drowning accident near the college in 1924, when he was in his senior year. Xi was the first person from his family to visit the gravesite. By being the first, Xi said, "I feel like I do some great things for my family. For many years, there has been a missing connection in our family. Now that I have come to the United States, to Georgetown, I feel that emptiness has been filled."

The marker at the ornate Lexington Cemetery, found by Xi in excellent condition and upkeep, had been erected by Djaw's fellow students. It reads simply: "Joshua Djaw, 1902-1924, erected by his Georgetown College classmates."

Xi, 32, is studying for his doctorate degree in electrical engineering at the University of Alberta in Edmonton, Canada. Histripto Georgetown was plagued with many closed doors, but in May 1991 Xi found himself at Djaw's grave. "I now feel deep satisfaction," Xi said.



Xi, sitting with Drs. Ruth and Jim Heizer, was recognized at the annual Georgetown College faculty/staff banquet. Xi stayed with the Heizers during his visit to Kentucky.

Art makes difference in studies

Georgetown College's Department of Art demonstrated to elementary and secondary school teachers this summer how art education can improve students' understanding of mathematics, history, reading, writing and social studies.

Through a program designed 13 years ago by Georgetown Art Department Chair Jim McCormick and Ruth West, retired supervisor for art education for the Commonwealth of Kentucky, "Art in Your World Workshop" was created to show and teach non-art teachers how art can be a part of any curriculum, said McCormick.

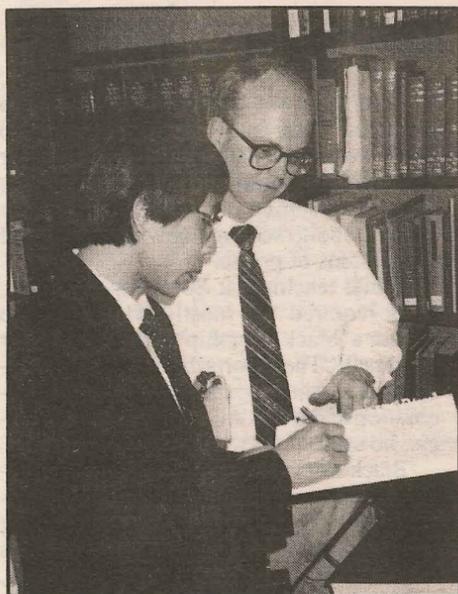
Beginning in July, the workshop was broken down into two sessions.

"The sessions gave information on elements and principles of art," said McCormick. "Typically, elementary teachers who don't teach art take the summer course. However, some are secondary and middle school teachers."

According to McCormick, the sessions use consultants who "don't throw out methods and principles of art at these teachers" but give them practical ways art can be applied in non-traditional art classes.

McCormick said that alumni of the art workshop have indicated that by applying art education in their classes, they have seen marked improvements in their students' reading comprehension and math skills, and have shown a greater appreciation of social studies. Children's books will also be discussed showing how art can improve early reading skills.

Currently the only school in Kentucky to host such a program, the concept was presented by Georgetown College at the 1985 National Art Education Association Council Convention in Miami.



Xi pours through archives at Cooke Memorial Library on the Georgetown College campus with Terry Martin, head librarian.